The Morals of Insurgency: Lessons from Boko Haram

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Background

Attitudes and behavior form the core constituents of human conduct. The way humans conduct themselves at individual, group and institutional levels shows the nature of moral values they have imbibed through the guidance and influence of the primary and secondary socialization agencies in the society (Hughes 2012; Broom and Selznick 1973). The respect and integrity accorded to an individual depends, to a large extent, on the quality of his/her morals and ethical standards. Every society has its own specific moral standard and basis for evaluating what is right or wrong.

In the last forty years Nigeria has had a rough and bumpy ride in its social, economic and political transformation. Along the way the conception of morality, especially on the practical ethos of everyday life have become twisted and shaped to reflect varying conceptions of morality and ethics, right and wrong conducts. Corruption is one of the major yardsticks of measuring level of morality in the society. Four decades ago late General Murtala Mohammed waged anti corruption campaign; about three decades ago Major General Muhammadu Buhari fought war on corruption and indiscipline (WAI). Before then Shehu Shagari administration initiated Ethical Orientation Campaign; EFCC and ICPC are now the major bodies investigating financial and other corrupt practices (Umar, 2005). Following this, Nigeria still was regarded as one of the nations with the worst problems of corruption as a moral malady (Umar, 2004). Nigeria, as a nation, has been struggling with the menace of drug trafficking and abuse, 419 fraud, corruption, kidnapping, ritual killings, examination malpractices, cultism, arm robbery, rape and breach of trust in transactions. In the last ten years insurgency has become another major threat to peace and stability, progress and development in Nigeria.

Conceptual Explanations on Ethics, Morality and Insurgency:

(A) Morality and Ethics

The science of morals is connected to philosophy (which pursues virtue, truth, beauty and logic) and religion (which is concerned with virtue, truth and salvation) (Durant, 1962; Russell, 1979). Ethics in most cases is similar to morality in meaning. Ethics in simple sense is related to moral values (Adler, 1962): It covers;

 1) The science of morals;

 2) The philosophical study of morality;

 3) Study of morality as it relates to human conduct;

4) Study of the principles of human action (Udoidem, 2003).

The meanings of ethics also cover: a) code of morality; b) principles of moral standards; c) and systematic general science of right and wrong conduct (Nwagbara, 2003).

Morality, which is closely connected to ethics, is an area that covers pattern of conduct, attitude and everyday practices. In other words, what is ethical is also moral. The concept ethics is a Greek word derived from *ethos*, 'meaning character or way of life' (Udoidem, 2003, 5).

Ethics as a field and as a science of philosophical life is concerned with:

1. Prescription and proscription of human action: i.e. every society has outlined the basic elements of what is expected and what is prohibited based on the rules, standards and cultural norms and values. If any person conforms, he is accepted and rewarded; if he deviates, he is sanctioned and punished based on established procedures.

2. Rightness and wrongness of human action also symbolizes the way a society clearly identify certain actions as right (e.g. being honest, respect for authority etc,) and others as wrong (e.g. theft, breach of trust, etc).

3. Moral actions on what to do; how to do it; and when to act is directly related to the conscience of thinking, judging, and acting in the right manner possible. Morality, then, is about assessing a situation and deciding to act in way

Based on this, ethics as an aspect of morality is a term that means standards or 'principles of moral human conduct'. As part of 'the cultural ethos of the society, ethics and morality sums up what is good and desirable, and what conforms to certain standards' (Umar, 2003).

In everyday language, "ethics" and "morality" are used in a similar fashion. Deriving their roots from Greek and Latin thoughts (ethika/ethos), these concepts mean 'customary values and rules of conducts' (Perry, 2000).

Morality, therefore, relates to:

◈ The moral basis of good and bad conducts.
◈ An assessment of the appropriateness and inappropriateness of a behavior.
◈ The value judgment on acceptable and unacceptable actions.

The question is what is the standard of morality in Nigeria? What is the criterion for evaluation moral standard? How is the government observing moral standards? How does the young generation perceive the practical moral actions in the society? In times of insecurity how is the principle of moral standard observed both by the victim and the culprit?

(B) Insurgency

The word insurgency is a construction depicting civil strife and national domestic violence. It is a terror campaign which is akin to insurrectionary war; it usually starts as a protest or uprising in opposition to perceived injustice or struggle to achieve a stated ideal. It is also an anti-governmental war, which is unequal, between the two parties, hence asymmetrical. Starting from protest to insurgency, the war can turn into civil war or revolution or end in complete chaos and disorganization which can make country a failed state. Examples of insurgency that became wild and uncontrollable were the Fidel Castro-led guerrilla war campaign leading to the Cuban revolution; and the insurrectionary war in Liberia and Sierra Leone which led to terrible civil wars. The Arab uprising, protest and conflicts in Somalia, Yemen, Libya and Syria which turn some of the countries into "world war zones"; these are some examples of varieties of insurgency. In Nigeria the violent rebellion by Niger Delta militants and sustained organized protests by the Igbos in the South East are some of the clear forms of insurgency in addition to the infamous and deadly Boko Haram insurrectionary movement.

Insurgency, therefore, is an uprising and organized rebellion aimed at overthrowing a constituted government through terrorist acts such as armed conflict, subversion, guerilla warfare, hit and run, suicide bombing, kidnapping, threats, sabotage and attack on sensitive security organs and economic assets. At times the attack can extend to soft targets including the human population and critical resources such as bridges, water and food supply. Therefore, insurgency as a variety of terrorism is a 'systematic use of terror especially as a means of coercion' (Sternberg, 2003, 299). America's FBI define terrorism as a 'violent act or an act dangerous to human life in violation of criminal laws… of any state to intimidate, or coerce a government, the civilian population or any segment thereof' (Federal Bureau of Investigation, 1999, ii). Marsella (2004), as reported by Bartol and Bartol (2005, 349), summarized the key points in terrorism to be:

1. Use of force or violence.
2. By individuals or groups

3. Directed at civilian population
4. Intended to instill fear
5. As a means of coercing individuals or groups
6. To change their political or social positions.

Like in full scale war insurgency involves hostility, violence and reprisals against opponents; it also involves hitting the weak point of the adversary to exact maximum damage and pain; and, also to instill fear and confusion. Insurgency is brutal, antagonistic and merciless. If the government is made tired and wary through attacks, the insurgents would have the upper hand to dictate the conditions for peace. It should be noted, however, that insurgency my start as an irregular, amorphous protest or rebellion. Later on based on the structural inadequacies in the socio-economic and political system as well as internal and external influences, other forces can take advantage of the crisis and make it worse and it can become an insurrectionary upheaval. This is the period when the nascent protest or rebellion would transform into full fledge insurgency. It is beyond the scope of this paper to discuss all the various types of insurgencies in Nigeria. The major focus would be on Boko Haram insurgency which has engaged the attention of Nigeria for almost a decade.

(C) Morals and Insurgency

There are array of factors showing the nature of morals in our society. Now we have crass materialism and selfishness, greed and hedonism, religious misconception and intolerance, prejudice and bigotry, indolence and begging, lethargic psychological disposition and laziness. Also with insecurity and insurgency we have callous attitude and depravity, decadence and lack of compunction, mercilessness and sadistic feelings, vengeance and vandalism, when insurgents attack peoples and communities. The

values of what is right and wrong are beginning to be diluted and distorted, contorted and crooked. Some people are beginning to develop their own 'perceptual reality' of what is appropriate or inappropriate in their actions. They may care less about the established standards in the law books or customs. They may wish to perpetrate all sorts of atrocities in so far as they would go scot-free because of the deficiencies in the system of law and order in the society. There is no effective deterrence in the penal system. Punishment is not serving as deterrence against future commission of crime. The urge to commit a felony is high because of the 'perceived benefit' and the likelihood ratio of getting caught or being punished is low. Following this, kidnapping, assassination, bombing, raiding, plundering, arson, attack on soft targets and sensitive security establishments, as well as the way terror threats have become common where insurgency has gained ground. The perpetrators define what they embellish in their mind as a way to react to a situation to make statement to the world on what they think is right. This can be due to the failure of the agreed value system in defining or enforcing what is right because of institutional inadequacies; this would in turn make others to conceptualize their bizarre retribution mechanism to redress perceived injustice or inequity.

(D) The Logic of Moral Degeneration and Insurgency

Man by nature is like a pendulum, always oscillating between two extremes of nature, good and bad. He is always in a state of flux changing from one state to another. Like the human soul, man is always moving from alternate positions. From moral high ground man can fall into the abyss and labyrinth of disgrace. Often man can rise to regain his moral credentials with corrections and repentance. But the fragility of life makes changes in human life even more precarious. Hence, man needs to struggle hard to regenerate moral fiber and sustain his moral integrity.

The individual morality glides to symbolize the morals of the community. The more moral values permeate the community, the more the entire society reflects the moral conscience that is operative. Also morals of the community reflect the morals of the moment and, morals of a particular epoch in history. That is we can look at society through the lens of the moral order of a particular period in time.

Degeneration is the state of growing worse; or something to deteriorate and decline in quality. It signifies degradation and debasement where something of value would lose its vigor and vitality and diminish. It also symbolizes descending from civility to savagery where all sense of moral values would be lost. With degeneration, things would fall apart, collapse and disintegrate. Degeneration again conjures up the meaning of retrogression, decadence and erosion of moral values where behavior falls from higher to lower levels. Degeneration of morals, therefore, relates to lack of sense of decency, respect and integrity for oneself and others. In sum, degeneration stems from broken character. Insurgents have lost their sense of bearing and balance. Sense of decency has been lost. Deep suspicion between the government and the insurgents makes it difficult for either side to lay down arms. Human right abuse can be common from both sides.   Women, children, the old and poverty-stricken people are the hardest hit groups (Maaji 2015; Yusha'u, 2015; Boye 2015; Yahaya, 2015; Ivorgba, 2015). Dangerous weapons are used to compel the adversary to comply or feel the maximum pain. Insurgency can further degenerated to turn into a proxy war where outside parties can intervene in the war, to fuel the conflict by providing lines of arms support to the parties and make the war endless.

Prolonged insurgency war can twist the minds of the insurgents because of distress, drug abuse, deteriorating feeling of being outcast and outlawed. As the insurgents are cast away into the forest they devise all sorts of unconventional manners of social, economic and physical survival and develop animalistic tendencies to withstand living in the harsh environment.

The degeneration, therefore, is mental, social, physical, economic and even political. Also because the red line has been drawn between the government and the insurgents, communication and trust will breakdown. Peace would be on the margin. Peacemaking and keeping the peace would be complicated. Surprise attack would be certain. Hospital; Market; School; Security establishment; Motor park; Government office; Media office - All are targets. It is inconceivable, though, even in the solemn and holy places of worship, the mosque and the church, there is bomb blast. The degeneration can infiltrate the entire community where every public or private dwelling would not be completely safe from insurgency assault. The nation would be on its toes. Insurgency can degenerate to bring down a government, break up a country or engender civil war or revolution. In Nigeria failure to deal with insurgency has contributed in changing the government in 2015.

Lessons from Insurgency in Nigeria

This section is on the lessons to be derived from the problems of insurgency in Nigeria.

1). Insurgency as a Crime and its morality

A crime is 'any act considered causing socially injurious effect and subject to punishment by the state' (Clinard and Mier, 1998, 153). In criminology and law insurgency represents variety of common law violation. The defining feature of the criminal activity is how the culprit is *committed* to the deviant act as part of a behavior pattern; how he/she *identifies* with the *deviance* and *co-deviants*; an lastly how he/she continues to acquire, utilizes and displays the learned deviant skills (Clinard and Mier, 1998). An insurgent, as a deviant, is committed to his conviction and relishes being with the network of the insurgents and is making effort to learn and display the skills of

perpetrating the insurgency. Insurgency from the perspective of the state is a crime as it violates laid down principles of law and order. Insurgents, however, have their own laws and, if already outlawed by the state, they operate outside the law. While the state is bound by the established conventions on rules of engagement, the insurgents are not; hence, the definition of a crime may be blurred between the state and the insurgents during armed combat, especially when it comes to human right violations. Excesses are committed by both sides from records of encounters between the government and Boko Haram elements in Yobe, Borno, Jos, Adamawa, Kano, etc. (Ivorgba, 2015; Boye 2015; Maaji 2015; Yahaya, 2015; Yusha'u, 2015).

2). Psychological Orientation of Insurgency

The public is usually confused and bewildered on why should a person attack and kill indiscriminately, including non-combatants, children, women, the old and the incapacitated. No logical and rational reason can explain or legitimize the bizarre act. Psychologists have classified these insurgents as people with convoluted minds and personality, psychopath, paranoid or maladjusted persons who are dislocated from the social structure of the society. They can also be people who are manipulated and hypnotized or drugged to twist their minds to be led to carry out the nefarious acts of mayhem and destruction without feeling or compunction. The adult insurgents may be prodded to terrorist acts because of unfulfilled dreams, hatred or vengeance. The suicide bomber is an irrational and impulsive aggressive personality. Background character, mediated by social and cognitive orientations can facilitate violent and hostile tendencies in man (Michel, 1993).

The use of child female suicide bombers is apt. The unsuspecting child suicide bomber is exhibiting a bizarre behavior of wearing bomb-laden vest and would absent–mindedly blow off in public places. This is incomprehensible. It is an abnormal and disordered behavior which falls within the range of psychopathological negative

deviation from expected norm (Wicks-Nelson and Israel, 1984). The child suicide bombers lack the mental hygiene to have the social criterion of fully understanding and gauging the rightness and wrongness of an action. Children can joyfully copy violence and socially learn how to imitate the action (Bandura, 1973). Other scholars such as Blair (1968) show that a whole complex of related factors contribute in making a person to learn, imitate and get reinforced to do something. The neural organ also helps to stimulate change of behavior through learning and experience. Hence social and psychological experiences can transform a girl child's orientation to be suicide bomber. Specifically:

i.   This can be possible where drugs are used as stimulants or depressants, or where there is vengeance because the child has lost a parent due to the insurgency. That is those who lost their parents or relations due to the conflict would have a heightened feeling of vengeance to wish to kill and avenge their death.

ii.   Or, where the innocent child is made to kill someone, the guilt of the act would twist the mind and make the person to get involved and continue with the act. No way out. This is a common tactic used by the Mafia or other organized criminal gangs to initiate simple minded persons into a subtle, intricate and complex web of criminal enterprise.

iii. And there are those who are captured and kept in custody by Boko Haram, and their only hope to get out of psychological despair is to accept to be suicide bombers in order to either have opportunity to escape or finish their life and terminate the terrible sufferings they endure in custody.

The next scenario is for the insurgent to moralize the criminal activity, to seemingly perceive all his actions as right and justified. This is partly a psychological issue where the cognitive and perceptual reasoning of the insurgents would see the moral value of

killing, destroying and plundering resources as legitimate in order to coerce, hurt or bring down a government (Bartol and Bartol, 2005). Terrorism is heavily psychological in orientation. The making of the criminal terrorist mind is psychological. The effect of the terrorism on the victim and the public is partly psychological. Handling the outcome of the terrorist act is partly psychological. Usually there is fear of attack, effect of trauma, maladjustment and disorganization of the mind. All this is in addition to the devastating physical and economic challenges associated with terrorism. But for proper understanding of the morals of insurgency the psychological component of the issue is pertinent (Bartol and Bartol, 2005).

3). Psychosocial, Economic, Religious and Political Motives of Insurgency

In law and social control measures the underlying motive for commission of an act is essential before labeling or convicting somebody as criminal. What is the motive behind a terrorists' action to justify its morality?

There are multiple reasons for a terrorist action. There may be also layers of other reasons that would come or keep on changing as deadly insurgency combat ensues. The reasons range from frustration, anger, hatred, sadism, revenge to martyrdom. They can also be rooted in the cultural, economic and political factors and situations in the society resulting from marginalization, exploitation, suppression, etc.

Bartol and Bartol (2005) have identified psycho-social factors which are cognitively constructed that promote the rise of a terrorists' behavior. The factors are connected to home upbringing and socialization experiences. Following this line they raised the cultural component of *cultural devaluation* issue discussed by Staub (2004). This is where a cultural group is selected as scapegoat or culprit and ideological enemy, as

responsible for the terrorists' predicament. For instance, United States is seen by Muslims as responsible for their problems (Marsella, 2004). Also as Bartol and Bartol (2005, 349) asserted and re-echoed the position of (Marsella, 2004):

> Many see the United States as being indifferent to the world's sufferings and insensitive to global cultural diversity and local identity. Many are convinced that this indifference contributes to the political suppression of the poor and the disadvantaged on a global basis. In addition some people believe the American culture is a real and tangible threat to traditional cultures' identities, religious affiliations and ways of life

Staub (2001) observes that marginalized, powerless and vulnerable groups can join terrorist groups because of perceived injustice, inequality and relative deprivation, where they lack basic resources for daily survival. They are on the path to radicalization (Curbing Violence in Nigeria (II):The Boko Haram Insurgency, 2014). They have little to lose, and especially there is hope for them to gain better living condition as promised by the extremist group. The group offers collective identity to vulnerable groups and fills in the psychological void that makes the prospective terrorist disconnected from the center of the society; as such they believe they have the moral principle to join the group that appeal to their psychological needs.

Politically insurgents operate within a network of strong, charismatic and influential leadership, authoritarian chain of command which facilitate dangerous, bloody and challenging tasks of military adventures of assaults against government targets. In Nigeria, individuals and groups may be keen to join radical groups where the government has neglected them and are deprived of the basic necessities of life. For Paden (2012, 44) there is 'apparent disconnect between grassroots citizens and the Nigerian state in the north east and other parts of the country'. Political interest and unemployment is seen by the public as the cause of insecurity in Nigeria (ThisDay 30th July, 2014). Poverty, unemployment, drug addiction, armed robbery and kidnapping, high scale corruption and maladministration, delayed marriage and rape, greed and

selfishness, lack of patriotism all contributed towards making some to be frustrated and distance themselves from the government. As a result there are misgivings and distrust against the state; and, as a result centrifugal forces in the periphery are pulling groups and institutions from the center. Moral degeneration has crept into the leadership and the center is weak and cannot hold; hence insurgency rises to challenge the center, because it lacks the moral courage and effrontery and the nerve to crush insurgents. Insurgency thus can fill in a political vacuum if the leadership is shaky.

The motives for terrorism are complex and are as a result of many factors: for Moghaddam and Marsella (2004, xi),

> The roots of terrorism are complex and reside in historical, economic, social and psychological factors. Of all these, psychosocial factors have been among the least studied and the least understood, but arguably the most important' .

Bandura (2004) and, Bartol and Bartol (2005) have maintained that the terrorists may develop psychological orientation to rationalize any reprehensible action they commit as morally justified. This is done through what Bandura (2004) called *cognitive restructuring.* And the terrorists would further justify their moral actions if the violent killings are 'sanitized' and made 'neutral' and morally justified actions by their group. The cognitive restructuring would further be extended to the level of advantageous comparison as observed by Bartol and Bartol (2005):

> Where the terrorist are convinced that their way of life and fundamental cultural values are superior than to those they attack….the terrorists are told, and come to believe, that the enemy engages in widespread cruelties and inhuman treatment of the people the terrorist represent.

DuPont-Morales (2005, 257) has explained the moral side of terrorist action especially by young suicide bombers:

> The use of suicide combatants against civilians that include innocent travelers, the aged and infirmed are a breach of social justice. The lethality

of the violence and victims of violence and ages of the violent have little
to do with morality. It is difficult for the masses to support the killing
of innocents as a directive of the deity….or a motivation to gain paradise.
The terrorists enumerates the rationales for the violence but often miss that
victims will eventually turn their fear and rage into acts of retaliation

This section begins with conceptual explanations on terrorist/insurgent and terrorism/ insurgency before discussing the lessons derived:

4). Typology of Terrorists/Insurgents

Three types of terrorist have been identified by Bartol and Bartol (2005):

a) **Rationally motivated Terrorist:** this represents those who believe in the ideals of their organization and are aware of the consequences of their actions. They 'develop well defined and theoretically achievable goals'. They may avoid loss of life and concentrate on destruction of infrastructural facilities and other symbolic resources to make a political statement.

b) **Psychologically Motivated terrorist**: these are psychologically deprived and frustrated people who have strong nexus to the collective identity of their group with vengeful motives

c) **Culturally motivated terrorists**: these are people who have strong feelings that other groups or nations are damaging their cultural heritage and way of life and religion. As a result they develop passion for organized assault against those who are opposed to their ideals.

5). Typology of Terrorism/Insurgency

Flyn (2005, 223) has presented an official typology on types of terrorism:

a) **Non-political terrorism**: assault to create fear or coercion to achieve a goal.

b) **Quasi-terrorism**: use of terrorist technique that does not include terrorist crime.

c) **Limited political terrorism**: ideologically and politically motivated terror act but without the aim of overthrowing a government.

d) **Official or state terrorism**: persecution and oppression by a state or junta, including support to other terrorists groups.

e) **Political terrorism**: politically motivated terror act with aim of using violence to change a government.

f) **Narco-terrorism:** organized criminal gang's activity with complex financial, drug and politically motivated interests.

6). Insurgency: the beginning

Perhaps the following represents a brief on background of Boko Haram emergence:

> Some analysts contend (that) Boko Haram started operating in 1995 as the Shabaab Muslim Youth Organization, with Mallam Lawal as its leader. Yusuf took over after Lawal left for the Middle East for further studies (Curbing Violence in Nigeria (II): The Boko Haram Insurgency, 2014, 8 footnote, 14).

Since then, the Muslim group has transformed into formidable terror group due to many social, economic, religious and political factors:

> Most Nigerians are poorer today than they were at independence in 1960, victims of the resource curse and rampant, entrenched corruption. Agriculture, once the economy's mainstay is struggling. In many parts of the country, the government is unable to provide security, good roads, water, health, reliable power and education. The situation is particularly dire in the far north. Frustration and alienation drive many to join "self-help" ethnic, religious, community or civic groups, some of which are hostile to the state. It is in this environment that the group called Boko Haram (usually translated loosely as "Western education is forbidden" is Jama'tu Ahlis Sunna Lidda'awati wal-Jihad; People Committed to the Propagation of the Prophet's Teachings and Jihad) by outsiders emerged. It is an Islamic sect that believes corrupt, false Muslims control northern Nigeria. The group …. want to remedy this by establishing an Islamic state in the north with strict adherence to Sharia (Islamic law).

(Curbing Violence in Nigeria (II):The Boko Haram Insurgency, 2014, i)

Following tragic encounters between Boko Haram and the state security apparatus, the situation continue to gradually unfold with terrible consequences:

> A series of clashes between Boko Haram members and police escalated an armed insurrection in 2009. Troops crushed the rebellion, killing hundreds of followers and destroying the group's principal mosque. Yusuf was captured, handed over to the police and shortly thereafter extra-judicially executed. Boko Haram went underground and a year later launched attacks on police officers, police stations and military barracks, explicitly in revenge for the killings of Yusuf and his comrades. Its spokesman demanded prosecution of that responsible, release of their detained colleagues, restoration of the mosque and compensation for sect members killed by troops. Since 2010, the group's campaign has grown, targeting not only security forces, government officials and politicians, but also Christians, critical Muslim clerics, traditional leaders, the UN presence, bars and schools. Lately it has evolved into pure terrorism, with targeting of students attending secular state schools, health workers involved in polio vaccination campaigns and villages sup- porting the government.

(Curbing Violence in Nigeria (II):The Boko Haram Insurgency, 2014, ii)

Horrendous crimes including killings, bombings, massacre, kidnappings, arson, slaughter of non combatants and the innocents, displacement of communities etc took place in Borno, Yobe and Adamawa. Others states such as Kano, Kaduna, Kogi, Jos, Bauchi, Nassarawa, Sokoto, and even the Federal Capital Abuja were targets of attacks. Thousands lost their life. Territories and local governments were captured and their flag hoisted at Gwoza as their headquarters. Even though the security has degraded the terrorists and reclaimed most of the captured territories, but the scars of the conflicts are still vivid, with thousands of internally displaced persons in Borno, Yobe, Gombe and Adamawa and Abuja (IDP, 2015); consequently there are with attendants problems of social dislocation, psychological trauma, physical and economic incapacitation and political disorganization.

7). Insurgency: the complications and the worsening situations

The whole Boko Haram imbroglio **is** muddled up in mystery, conspiracy, political intrigue, and inhuman neglect of the conditions of citizens and heartless and careless handling of the crisis. A small protest has blossomed into regional conflict involving Cameroon, Niger, Chad and Benin. Even at the global level UN, US. France and Britain are involved. Unimaginable fear has been instilled in the minds of people which have paralyzed the serenity and peace in many communities. Sense of moral decency has been punctured.

Even the ordinary person in the society is questioning the role of political interests and political elites in manipulating the crisis from its inception, as a factor that goes beyond simplistic analysis of the origin and growth of the Boko Haram insurgency. Analysts have asserted that the insurgency is not only being caused by poverty, political marginalization or foreign influences; rather it is the combination of the intricate relationship of structural forces of religion and politics that influenced the insurgency (Thurston, 2016).

8). Developmental problems in Nigeria

Currently, Nigeria is overwhelmed with horrendous spates of injustices and endemic corruption which have debilitated the Nigerian economy and is breeding frustration, political agitation, insecurity and insurgency. Ethno-religious conflicts, community and border disputes are common. The value of human conduct has degenerated. Morals have been eroded. Ethical orientations have become convoluted largely due to ethnic and religious chauvinism. Members of particular ethnic or religious groups may never be considered as guilty by members of their group. Regional, sectional and primordial interests can override rational and legal positions on right and wrong. Sentiments take precedence over rational consideration on some issues that border on ethnic and religious affiliations.

Problems of maladministration, corruption, retrogression in moral values, inequity and neglect in Nigeria etc have all started producing spurts of organized violence and protests, agitation, revolt or insurgency by different groups in Nigeria: Oduduwa People Congress (OPC) in the South West; in the South East: BAKASSI Boys and Biafra protests and agitation by Movement for the Actualization of the Sovereign State of Biafra and Indigenous Peoples of Biafra (MASSOB); Indigenous People of Biafra (IPOB); Movement for the Emancipation of Niger Delta (MEND) and now Niger Delta Avengers (NDA) that are currently creating havoc and subverting oil production in the Niger Delta area; In the north east the Boko Haram, as another deadly insurgency has dominated the attention of the national and regional governments (Aluaigba, 2015).

Poor political stewardship, weak security mechanism and proliferation of arms and declining patriotism have all contributed in fanning the wave of insecurity and insurgency across many discontented and disparate groups in Nigeria. The recent Dasukigate allegations over the high scale scandal and misappropriation of billions of dollars meant for arms procurement clearly shows why the army was unable to deal with the Boko Haram insurgency because of inadequate weapons in the last few years.

As Nigeria is transitioning to modernity there are correlates of development that predisposes it to some challenges. Modernization, influences from the use of information technology services, unemployment, poverty, drug abuse and weak socialization in family system are presenting new challenges to the Nigerian society. The increase in petrol price and inflation, growth of the population and pressure on resources, and access to health care, shelter and food affordability all make the social economic and security situations dire. Aspirations remain unfulfilled; hopes are dim. At times there is hysteria and even confusion. The youth who represents the largest group in Nigeria face precarious future. Hedonism, indolence, distrust and hatred and violence are common. Widening gap of poverty is increasing. Blocked opportunities are creating psychological despair. New antisocial innovations of *chuwa-chuwa*, 419, are

emerging as innovations react to the situations at stake (cf Merton, 1938; 1968; Agnew, 1992).

Conclusion

Human nature is at the root of moral standing of man. The moral compass of man revolves around his humanity. At his best he can symbolize high moral decency; and at his worst he can signify animalistic tendencies that would make him fall in to the abyss of moral degradation. Insurgency as a mindless enterprise lowers man into moral depravity where all sense of decency in humanity is lost. The case of insurgency in Nigeria has painted a grotesque picture of human nature. It shows that minds can change in a negative way in response to changing conditions that are unbearable. But since the society spins on the axis of morality for its stability, it would be pertinent if all the factors that can create disaffection which can in turn lead to insurgency and loss of moral credence would be avoided. The government must not take the public for a ride; it must take responsibility and address the critical issues affecting the lives of the citizens. Politicians must not frivolously toy with security issues for selfish interests. Communities and families must hold on to their hard earned and age-long moral values. Despite these challenges Nigeria is advancing into modernity with more hope, because the promise of the future is greater than the challenges of the present.

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